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books written under authority, and with a large tradition behind them. Where such books are polemical, in the usual sense, they only weary us. St. Thomas himself, with his method of impartially presenting all views before deciding, is far above mere polemic, and, even if one is no scholar in mediæval thought, one reads his Latin with a constant delight in his ingenuity, his kindliness, and his many-sidedness. It is one of the principal good deeds of the present Pope that, in changing the current of theological discussion in his church, he has relieved us of a great deal of painful controversial literature by setting the thinkers of his faith at work in the spirit of a profound philosopher who, among other things, was quite as much a gentleman as he was a saint, and who was also quite as fond of thinking, just for thought's own dear sake, as he was of victoriously confounding the infidels. The Catholic philosophizing of a recent generation often wrangled with us, complained of us, and was bitterly controversial. The Catholic thinking of the moment remembers the angelic doctor, who might or might not be convincing, but who always kept his temper, and loved truth precisely as did Aristotle, because it was beautiful to look upon. To think in this fashion is certain to advance the cause of mutual understanding.

Of course, the present book is but an introduction to the Thomistic doctrine, and we must confess that the ethical division seems to us, from the point of view of a scientific criticism, the least impressive and satisfactory portion of the work. Nevertheless, viewed in its limitations, this text-book is still admirable, in so far as it is not, like some other scholastic summaries, a statement of the letter of the master, but reads as something conceived in his spirit. The guarded and more or less distant references to current scientific topics, such as hypnotism, or to the problem of the origin of species, might well have been omitted. After all, it is useless to call upon the angelic doctor concerning matters that were not to be comprehended in his terms. Our authors are very reserved, as it is. Would not entire silence have been better here?

JOSIAH ROYCE.

HARVARD UNIVERSITY.

AGAINST DOGMA AND FREE WILL, AND FOR WEISMANNISM. By H. Croft Hiller. Second Edition. London: Williams & Norgate, 1893. Pp. xvi., 300.

This volume is one of those intemperate and dogmatic applications of scientific theories which excuse and explain the reluctance

of many thoughtful persons to accept the theories so crudely and rudely flung at their heads. Those who can overcome their dislike to the manner of the book will find a good deal that is suggestive, not, indeed, of solutions, but of problems, in regard to social and political ethics.

D. G. RITCHIE.

PHILOSOPHY AND DEVELOPMENT OF RELIGION: Being the Gifford Lectures delivered before the University of Edinburgh, 1894. By Otto Pfleiderer, D.D., Professor of Theology, University of Berlin. In two volumes: Vol. I., PHILOSOPHY OF RELIGION; Vol. II., ORIGIN AND DEVELOPMENT OF CHRISTIANITY. Edinburgh and London: William Blackwood & Sons, 1894. Pp. 331, 356.

These volumes contain probably the most solid results that have yet been produced by the Gifford foundation in Edinburgh. Indeed, it is scarcely too much to say that, with the exception of Caird's "Evolution of Religion," they contain the only results, so far, of the Gifford foundation in Scotland that are likely to have any permanent interest. Much of the material, however, which is contained in them, lies altogether beyond the scope of our JOURNAL. The second volume contains an historical sketch of Christianity, interesting (as coming from a Professor of Theology) from the frank way in which the Christian traditions are admitted to be mythological, and from the bold vindication of the theme that

"What never and nowhere as fact did hold,
Is that alone which never can grow old!"

But in other respects this volume does not concern us,—unless it be for the account which it contains of the ethical teaching of the Apostle Paul. The first volume is rather more within our province. At least, it contains several chapters which can hardly be without interest to the readers of this JOURNAL; notably chap. ii., on religion and morality, and chap. vi., on the revelation of God in the moral and religious order of the world. The former is one of the best attempts that I have seen to demonstrate the essential relation between religion and morality. The most essential point, perhaps, is that brought out on p. 59, where the question is raised:

"Whether in the case of many, and even the most earnest, representatives of religionless morality, the professed irreligiosity is not rather more apparent than real? They repudiate the religion exhibited in the definite form of the ecclesiastical dogmas in which they have learned to know it; but does it follow from